

*The Resurrection of our Saviour rightly  
tim'd, and duly evidenc'd.*

---

A  
S E R M O N

PREACH'D ON  
*EASTER DAY,*

*April 10<sup>th</sup>. 1726.*

In Answer to some OBJECTIONS lately reviv'd  
By Mr. WOOLSTON.

---

By CAREW REYNELL, B. D.

A N D

Fellow of C. C. C. Oxon.

---

L O N D O N:

Printed for THO. COMBES, at the *Bible*  
and *Dove* in *Pater-noster-row*. 1726.

Price Six-pence.

SEERMON

ENTER DAN

1000

BY THE PEOPLE OF THE STATE OF NEW YORK

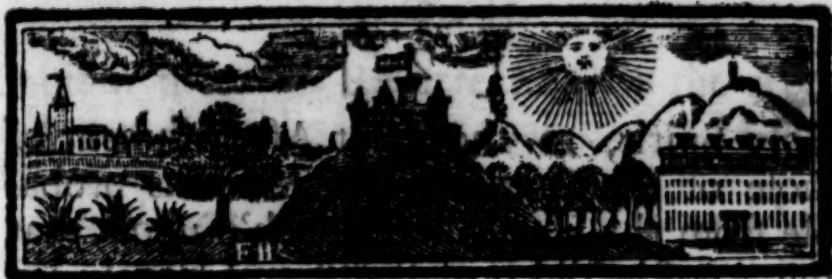
Bv CAROL RYNNELL, B. D.

C. V. R.

Followed by C. C. Owen:

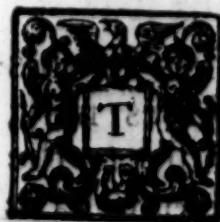
NOV 9 1960

and Dore in *Painted Women*, 1926.



ACTS X. 40, 41.

*Him God raised up the third  
Day, and shew'd him openly,  
Not to all the People, but un-  
to Witnesses chosen before of  
God; even unto us, who did  
eat and drink with Him af-  
ter He rose from the Dead.*



THE Context or Paragraph of  
which these Words are a part,  
seems to be a Summary of that  
Discourse, by which the Apo-  
stle of the Circumcision, in the  
Presence of some of his Brethren of that  
Denomination, made a Convert of Corne-  
lius, and all his Household; and which was  
attended with a plentiful Effusion of the  
B Holy

Holy Spirit, to the great Astonishment of those of the *Circumcision*. It seems probable from the Heads here touch'd upon, that the Apostle did professedly and largely lay open to his Audience, the Wisdom and Justice of the Divine Conduct in the Management of the Affair of the Resurrection. The Call of the *Gentiles*, the Ministry and Resurrection of *Christ*, his Commission to judge the World, and the Efficacy of his Power and Name are manifestly the five general Topicks, insisted on by this powerful Preacher. Now that under the Article of the Resurrection, there should be a Glance given to an Objection against that Doctrine, and to none of the others, seems to proceed from no other Cause, than that the Apostle did more largely treat of this important Article; and give a particular Answer to such Objections and Difficulties, as had been started by the Opposers of it.

However be there more or less in this Conjecture; the Words themselves may, and have given a sufficient Handle to the considering an Objection, which some have not scrupled to pronounce unanswerable; and which has always been thought so considerable, as to be rank'd among the strongest Batteries of its *Jewish* and *Gentile* Adversaries.— I mean the Appearance of our Saviour



Saviour after his Resurrection, to the Apostles and Disciples, rather than to the *Jewish* Populace and Leaders.

I will not deny that there is some what specious in this Plea, at least upon a slight and general Survey; and yet if we come to a strict and impartial Enquiry, tho' we give it its full Weight, as I propose to do in the Prosecution of the Discourse; it will really be found wanting in the Balances.

I shall take Notice of this and another Objection against the Reality of our Saviour's Resurrection, as they are rais'd from the Narrative given of it in Scripture, which are as follows:

*First*, That it was not transacted at the Time appointed and foretold.

And *secondly*, That it was not communicated or evidenc'd to fit and proper Persons.

*First* then, Let us consider that Objection against the Reality of our Saviour's Resurrection, which is taken from the Time of its Transaction, *viz.* That it was not done at the Time fixed and appointed.

Which tho' at first Sight it may seem to be single, yet is it attended with such Consequences, as have each of them pass'd for no slight and trivial Objections: As *first*,

That it depriv'd the People of that Evidence and Conviction which they might otherwise have had, if it had been transacted at the Time first limited by our Saviour himself. And *secondly*, That it disqualified 'em for detecting the Imposture if there were any.

Others perhaps may have given these Particulars a greater Air of ridicule, but I do not remember, that I have any where seen 'em more strongly and fully propos'd.

I proceed now to a clear, distinct, and impartial Examination of them.— *First* then, It is objected, that our Saviour did not rise again at the Time by himself limited and appointed, and consequently that the Fact may be questioned, without incurring the Censure of Infidelity: In Maintenance of which Objection is alledg'd that famous Answer of our Saviour, to some of the learned among the *Jews*, for such the *Scribes* are acknowledg'd to have been; who at a Conference with our Lord, demand a Sign or Miracle by way of credential to certify his Character: \* *Then certain of the SCRIBES and of the PHARISEES answer'd, saying, Master, we would see a Sign from thee; but he answer'd and said unto*

---

\* Matt. xii. 38, 39, 40.

*em, An evil and adulterous Generation seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet JONAS; for as JONAS was three Days and three Nights in the Whale's Belly, so shall the Son of MAN be three Days and three Nights in the Heart of the Earth.* From whence it is concluded by these Objectors, that since *Jesus Christ* was but two Nights, and not two whole Days in the Grave, he did not fulfil this Prediction or Promise; and consequently did not rise, at the Time by himself limited and appointed. Which was the thing laid down in the Objection.

Let us now consider the Strength of it, and of what may be urg'd in Reply.

*First* then, We do allow that in the above-mention'd Conference with the Scribes, our Saviour did intend to pass for the Antitype of *Jonas*; and consequently did then design to be understood, as speaking of or predicting the Time of the Resurrection.— But then we can by no means grant, that these Words how express so ever they may seem, may not very consistently with all the Rules of Criticism, be so mollified and explain'd, as to do no Prejudice, if they are of no Service to the Cause of the Resurrection. The Words as above cited, are these;— *As JONAS was three Days and*



*and three Nights in the Whale's Belly, so shall the SON of Man be three Days and three Nights in the Heart of the Earth.*

There is not a more equitable, and consequently a more satisfactory Rule of Criticism, than that in explaining of Authors, we should make 'em become their own Commentators.

For whatever they may suffer from others, they can never be suppos'd to offer Violence to themselves. As we are ready therefore to put our Cause upon this Issue, so we know of none who professedly decline it.

First then, Let it be observ'd that our Saviour towards the close of his Ministry began to open himself more clearly and explicitly, and to talk a more plain and natural Language, than what he did at the beginning. Thus in this very Point we are speaking to, *viz.* the Fact of the Resurrection; this very Evangelist St. Matthew acquaints us in his twelfth Chapter, that when he spake of the Resurrection, it was by way of Type or Allegory: *As JONAS was three Days and three Nights in the Whale's Belly, so shall the SON of Man be three Days and three Nights in the Heart of the Earth.*

But in the sixteenth Chapter he begins to unfold the Type, and to talk more clearly,



ly, for at Verse 21. we read; From that Time forth began Jesus to shew unto his Disciples, how that he must go unto Jerusalem, and suffer many things of the Elders and chief Priests and Scribes, and be kill'd, and be rais'd again the third Day. This pass'd at the farther End of Galilee;— but as he approaches nearer to Jerusalem, his Language and Forewarning to his Disciples is still plainer and plainer; for before he had only signified to them, that he was to die, and to rise again the third Day; but now he tells them by whom, and what Death he was to die, as appears from the Evangelist, \* And Jesus going up to Jerusalem, took the twelve Disciples, and said unto them, Behold, we go up to Jerusalem, and the SON of Man shall be betray'd unto the chief Priests, and they shall deliver him to the Gentiles to mock, and to scourge, and to crucify him, and the third Day he shall rise again.— Here you may observe, He is to rise again the third Day.— Thus therefore it appears, if we will suffer St. Matthew to understand St. Matthew; or to speak more properly, if we will give our Saviour leave to explain himself, to express as he shall see Occasion, in plain and clear

---

\* Matth. xx. 17, 18, 19.

Terms, what he had before been pleased to wrap up in Type and Allegory; if this may be allowed, it most evidently appears, that by the Term of *three Days and three Nights* in the twelfth Chapter was designed no longer a Space of Time, than what was necessary to verify that Expression of third Day in the 16th and 20th \*.

I proceed to observe *Secondly*,

That when the same Fact is related by different Historians, it is but Justice to the Cause of Truth, to compare their several Relations, which will have more or less Weight with the honest and discerning Part of Mankind, as they have the greater or less Resemblance to Truth; and as they reflect a mutual Lustre upon one another.

But to apply this to the Cause in Hand.

The two *Evangelists*, who have mentioned this Discourse of our Lord to his Disciples, tho' they were not of the Number of the Twelve; yet one of them, *St. Mark*, was the Disciple of *St. Peter*; and is generally supposed to have wrote his Gospel, under his Direction: And the other, *St.*

---

\* It must be own'd, that the *Cambridge*, which is a very ancient Copy, reads after the third Day in the 16th Chapter, and the *Coptick* Version has the same reading in the 20th; but of what Weight this shall be thought, against all the other Copies and Versions, I leave to the Judgment of the Learned and Impartial.

*Luke*, was the Follower of *St. Paul*, who was not behind the very chiefest Apostle ; and is allowed to have had a great Hand in the compiling of that Gospel.

Let us see therefore what these two *Evangelists* have delivered concerning this Matter. As to *St. Mark* ; in his Account of the first Notice given the Disciples at the farther end of *Galilee*, his Words are these, *That the Son of Man must suffer many things, be killed, and after three Days rise again\**; the Place often cited by the Objectors, in Maintenance of the Necessity of our Saviour's longer Continuance in the Grave.— But then in his Account of the second Opening this Matter to the Disciples, on his drawing nigh to *Jerusalem* ; he changes his Phrase in Conformity with the other *Evangelists*, and makes our Saviour say, † *That he shall rise again the third Day*.

So that if *St. Mark* be a good Commentator upon *St. Mark*: After three Days, and the third Day are synonymous Expressions.

*St. Luke* in his Relation of both these Notices given to the Disciples, keeps to the Expression of the third Day.

So that if we will allow the *Evangelists* to understand one another, or our Saviour,

\* Mark viii. 31.

† Mark x. 34.



or even themselves ; we must grant that those Words of our Saviour to the *Scribes* ; *That the SON of MAN shall be three Days and three Nights in the Heart of the Earth*, are not to be understood, in their utmost Extent.

But perhaps it will be urg'd, that what has been offer'd, will rather prove, that these differences of Expression are equivalent to Mistakes or Contradictions, rather than Explications or Illustrations of the Passages in Dispute.

In order therefore to overthrow this Suggestion,

I observe *thirdly*, That where Enemies, as well as Friends, are agreed in the Sense or Acceptation of any Phrase, there can be no just Ground of questioning the true Import of such Phrase or Expression.

And that this is our present Case, is evident from *St. Matthew*, \* *Now the next Day that followed the Day of the Preparation, the chief Priests and Pharisees came together unto Pilate ; saying, Sir, we remember that that Deceiver said, while he was yet alive ; After three Days I will rise again. Command therefore that the Sepulchre be made sure until the third Day.*

---

\* xxvii. 62, 63, 64.



Here we see, that the principal Enemies of Christ, make no manner of Question, but that our Saviour was to rise again the third Day, till when they desire a Watch; and consequently that the three Days and three Nights correspondent to those of *Jonas*, as well as that Expression of *St. Mark*, used here also by the Members of the *Sanhedrim*, implied no more, than that the third Day was to be the Day of his Resurrection.

From all which, I think, it cannot be denied, that if our Saviour may be allow'd to explain himself; if the *Evangelists* may be supposed to have understood, either him, or their own selves, or one another. And *lastly*, If the most implacable among their Enemies, may be permitted to give Testimony in their Behalf, by acknowledging that they understood our Saviour in the same Manner with the *Evangelists*.——

What farther Witnesses need we? Or indeed, what farther can we have, than the united Testimony of all the Parties concern'd?

And therefore I hope I may be excus'd, from heaping up a Number of parallel Expressions out of Authors sacred and profane; which whosoever shall think more satisfactory, let him have Recourse to the Commentators, and Defenders of this im-

portant Article of our Belief, or indeed, its Basis and Foundation.

As to the two consequential Objections, *viz.* That if our Saviour did not rise at the Time by himself appointed, the *Jews* were deprived of an undeniable Evidence of the Fact, if it were true; or an Opportunity of detecting the Imposture, if it were false.

If the Supposition or Premise has been proved to have no just Foundation, the Conclusions or Inference must of Course fall to the Ground; or indeed the Force of it will turn back upon the Objectors; — for if our Saviour did rise again at the Time he had given out, we may then justly demand, either a Detection of the Imposture, or an Acknowledgement of the Fact; but as they never pretended to do the former, so they were highly blameable for the Neglect of the latter.

I go on to consider and examine the second general and formidable Objection which a \* late Writer has declared, to have never yet been answered; which if it were true, might justly be a great Inducement to the Reader, to make him think it never will.

---

\* Moderator between an *Infidel* and an *Apostate*, p. 50---3.

The Objection as above-mentioned is this.

That the Fact of the Resurrection was not communicated or evidenced to fit and proper Persons. That our Lord instead of appearing to his Disciples and Followers, should have chose rather to have presented himself before the *Roman* Governour, and his Retinue for the Conviction of the *Heathens*: And at another Time to have appeared in full *Sanhedrim* to the extreme Confusion, at least, if not Conversion, of the learned *Scribe*, the conceited *Pharisee*, and unbelieving *Sadducee*. — That as this Fact of the Resurrection, was the grand Foundation and Basis of all their Hopes and Expectations, so it might justly have been expected, that there would have been the most demonstrable and incontestable Evidence given of it.

I shall now endeavour to take off the Force of this Objection.

Which I propose to do, by shewing,

*First*, Why our Saviour did not present himself before the *Roman* Governour, or Jewish *Sanhedrim*.

And *secondly*, By evincing the Necessity and Expediency of his Appearance to his Followers, and especially the *Apostles*.

*First*

*First* then, I am to assign a Cause of our Saviour's not presenting himself before the *Roman* Governour, or the Jewish *Sanhedrim*. — And the Reason I alledge is this, that it was not likely to serve any real End and Purpose.

As I think may easily be made appear by a little farther Examination into this Affair.

That Mankind may be wrought up to such a Pitch, as to dispute and deny the most clear and self-evident Truths, the most plain and undoubted Facts, nay, the very Testimony of their own impartial Senses, is not I presume any mighty Discovery : That the Parties we are at present concerned with, *viz. Pilate* and the *Sanhedrim*, were so disposed, will not seem improbable to those who are any thing acquainted with the celebrated *Jewish* Historian of those Times. As for *Pilate*, besides that he was a very wicked Man, he seems to have had no Knowledge of our Saviour, till he came before him in a judicial Manner ; and consequently to have had no manner of Notion of the Errand or Office for which he was sent into the World ; of the Necessity of his Death, or the Design of his Resurrection ; He was brought before him as a Traitor to the *Roman* Government, and as such he condemn'd him to die.

Let



Let us now suppose our Saviour to have presented himself before him after the Resurrection, what would most probably have been the Effect of such an Appearance?

Why, if he had remembred the Face, he would perhaps have taken him for his Spectre or Ghost: And so he might have been affrighted or confounded, but hardly either converted or convinced.

But I will imagine the Governour to have recovered himself, what may we suppose would have been his second or better Thoughts on this Occasion?

Why, either that our Saviour was not really dead when he was taken down from the Cross, and so had indeed been convey'd off by his Followers, according to that Suggestion of the *Jews*; or else, that some other Person very like him in Stature, Shape, and Feature, had taken upon him to represent him, in order to carry on the Cheat.

And what must have been the Consequence of that? Or indeed, what would any Man in *Pilate's* Circumstances have done, if he had really been persuaded, that it was that *Jesus* whom he had condemn'd to die?

I believe it may be very justly presumed, that he would have given Orders for a second Crucifixion, which if our  
Lord

Lord had taken *Elijah's* fiery \* Method to have prevented, he would in all likelihood have past for a Magician.

But if he had only disappear'd, as we may reasonably conclude from his constant Tenderness to the Lives of Men, it would all have passed for a mere Delusion of the Senses.

So that upon the whole; I think we may safely conclude, that our Saviour's Appearance to *Pilate*, would have been of no great Consequence, either to *Pilate* or himself.

Let us see therefore in the next Place, what mighty Effect it would have had upon the *Sanhedrim*.

Among the various Conditions which are previous to the Admission of Truth, I think 'tis universally agreed, that a Sedateness of Mind, was ever held to be one; and that of no small Consideration. For while the Mind sits easie and undisturbed, not ruffled with Passion, nor fretted with Resentment, every thing will appear in its due and proper Magnitude: When there is no Fear to heighten, and no Pride to diminish, what shall hinder us from following the Guidance of Reason?

---

\* 2 Kings i. 10, 12.

Was this then the Case of the *Sanhedrim*? Did they come thus prepared to the Examination of this Truth? So far from it, that perhaps there was hardly one single Passion, that did not in its turn blind and misguide them.

If their Hopes of a Deliverance did at any Time offer any Suggestion in his Favour, their Pride would soon spurn at the Meanness of the Instrument. — If the Innocence of his Life, and the Beneficence of his Nature did sometimes inspire them with a Tenderness and Compassion; the Claim he put in, and the Character he assum'd would quickly turn it into Choler and Resentment.

In a Word, it may very charitably be supposed, that those who had hurried him with all imaginable Fury to the Cross, would be very loth and unwilling to attend his Triumph from the Grave.

If it be urg'd, that tho' we do allow the fatal Prevalence of the Passions against the Force of Truth when considered in Theory and Speculation; yet it will not thence follow, that they do or can shut our Eyes, or stop our Ears; which if we should once admit, we might seem to destroy the very Essence and Being of Truth and Certainty.

For an Answer to this, Let us have recourse to Holy Writ, and see whither we cannot meet with something like this recorded there.

How else shall we account for the repeated Insolence and Presumption of *Pharaoh*? Did he really see, and perceive all those Plagues, with which both Himself and his People were visited? What then could embolden him to stand out, as he did, against an Almighty Power?

Why, as soon as the Locusts were gone, it was the Wind, not the Almighty, that brought them.

And is there not good Reason to suspect, that the *Sanhedrim* would have acted the same Part that *Pharaoh* did.

At our Saviour's first Appearance among them, they might probably have been struck with Surprise and Amazement. But as soon as ever he had disappear'd, they would have called their Senses in Question, and quickly have condemn'd them, for imposing upon them.— Those who could maintain, that he cast out Devils by *Beelzebub* the Prince of the Devils, may very reasonably be supposed, but too well prepared to renounce those Senses, which did so plainly condemn their Masters.— But if he had stay'd and continued among them, they would in all Probability have laid  
Hands



Hands on him, in order to put him to Death a second Time; or else have given out among their Followers, that he was not really dead before.

And that this is no uncharitable Suggestion, will I trust plainly appear from their Conduct, in the Case of *Lazarus*, of which we have so particular and remarkable an Account in the 11th Chapter of St. John's Gospel.

The Place where this Miracle of raising *Lazarus* was wrought, was two very small Miles from *Jerusalem*, not long before the Feast of the Passover; when so many thousands of People from all the neighbouring Countries of *Syria*, *Asia*, and *Aegypt* were gathered together, to the Observation of this Holy Festival. — Our Saviour was some Miles distance from *Bethany* during the Sickness, and at the Death of *Lazarus*; whither he did not arrive till four Days after his Death. Where when he came, he found many of their Acquaintance from *Jerusalem*. In the Presence of all whom, after *Lazarus* had been dead four Days, he rais'd him to Life again.

Let us observe now what was the Effect of this mighty Work, — and in particular, how the *Sanhedrim* behav'd upon it. — First of all, we read, *That many of the Jews which came to Mary, and had seen*

*the things which Jesus did, believed on him; but some of them went their ways to the Pharisees, and told them what things Jesus had done.*

From whence we may observe, that this extraordinary Miracle, as surprizing as it was, could not command the Assent of all, even among the plainer and simpler Jews.

But to proceed, the chief *Priests* and *Pharisees* upon this Advice from *Bethany*, summon a Council, the Result of whose Deliberations, we find came to this Issue. *That from that Day forth, they took Counsel together to put him to Death.*— Now is it unreasonable to suppose, that no Demonstration could ever have convinc'd those Men of the Reality of our Saviour's Resurrection, who were so resolutely bent upon the destroying him for raising another Man?— But this was not all.

For about six Days before the Passover, we find that *much People of the Jews went to Bethany, not for Jesus's sake only, but that they might see Lazarus also, whom he had raised from the Dead, some time before.*— Upon which the Evangelist immediately adds, *That the chief Priests consulted that they might put Lazarus also to Death, because that by Reason of him, many of the Jews went their way, and be-*  
lieved

*lieved on Jesus.* So that you see, not only the Person who wrought the Miracle; but he on whom the Miracle was wrought, must alike fall a Sacrifice to the Infidelity of this sovereign Council.

And can we now, after all this, be really persuaded, that if our Saviour had appear'd after his Resurrection, to this prejudiced and partial, this revengeful and bloody-minded Council, that they would have instantly drop'd all their Prejudices and Designs; and with *St. Thomas* in the Gospel, have immediately cry'd out, *My Lord, and my God!*

Well, but say some, suppose it would not have convinced them, it would at least have left them still more inexcusable; as it would have taken away all manner of Pretence, that they had not all the Demonstration, that the Nature of the thing was capable of, and consequently it would have render'd their Infidelity much more indefensible. But as to this Point, it is to be fear'd, they had gone too great lengths that way already; and it should seem a considerable Instance of the Divine Favour and Goodness, to with-hold an Evidence which 'tis known can have no other Tendency, than to increase the Guilt of those, to whom it is given.

The



The Resurrection of *Lazarus* was not long before our Saviour's Death, and was probably the last publick Miracle that he wrought for the Conviction of the *Jews*; which when they had withstood, I mean the governing Part of them, he seems to have intirely given them up to their own Imaginations.

If Magick could account for his Miracles, it might as well account for his Resurrection; and the greater degree of the Evidence would only suppose a greater Skill in the Artist, and all was solv'd.

And as to the detecting the Imposture, who is sufficient for these things? Who can detect and lay open the Mysteries of that occult Science?

These, it is more than probable, if we may judge from their arguing in the Point of his Miracles, would have been thought sufficient Answers and Solutions, of the most clear and incontest'd Demonstration, that the above-mentioned Evidence of his Resurrection would have given to any un-biass'd and impartial Person.

Should it be urg'd, that tho' this Appearance of our Saviour to the *Governour* and *Sanhedrim*, would in all Probability have been of no Service to themselves; yet it might have given greater Satisfaction to those to whom the *Apostles* were to preach  
these

these glad Tidings: In as much, as they could have assured them, that this thing was not done in a Corner; he having as clearly shewn himself to the *Jews* his Enemies, as he had done to themselves his Friends. This Argument would conclude very justly, if the *Jews* his Enemies would have born their Testimony to this his Appearance; but, it is more than probable, that if they had done this, they would have no longer continued his Enemies, and then the Fact must still have rested on the Testimony of Friends.

I make no manner of Question, but that they would have acted the same Part over again, that they did in the Case of *Lazarus*, which sure would have been no Confirmation to the Testimony of the *Apostles*.

If it be ask'd, wherefore then did he work all his other Miracles before Multitudes never to be converted? I answer, in order to give a full Proof of his Ministry, which by a three Years continuance, of preaching and working of Miracles, he may be supposed to have sufficiently effected.

I shall venture therefore to conclude from the whole, that our Lord's Appearance to the *Sanhedrim*, would have done no more Service either to themselves or  
their

their Posterity, than his presenting himself to the *Roman* Governour.

But that it was highly necessary and expedient for him to shew himself to his poor desponding Disciples, who had obey'd his Summons without hardly knowing for what End and Purpose; had continued in his Service with very dark and confused Notions of the Business they were designed for; and just as they expected, that all things would clear up to their great Comfort and Satisfaction, at this very juncture, they were unexpectedly depriv'd of him to their great Amazement and Confusion.—

'Tis true, he told them before he came to the Passover, that he was to die, and to rise again the third Day;— but as they little thought that he which had the *Sunday* before made so joyful an Entry into *Jerusalem*, and the Day after had exercis'd a kind of judicial Authority in the Temple, would so soon as the very next *Friday* be put to so painful and ignominious a Death: So now they seem to have expected as little, this more surprising return from Death to Life, and therefore we may suppose them to be sunk as low as was consistent with the Divine Providence to permit them.— Was it not therefore highly necessary for our Saviour, to visit these disconsolate Men, to notify to them his Arrival



val from the Grave, maugre all the Designs and Contrivance of his Enemies.

His Appearance to these was certainly Rational and Expedient ; Rational, in as much as it was likely to answer the End proposed by it ; and Expedient, for the Relief of those who had deserv'd so well at his Hands.

But alas ! this was not the main Design of this his Manifestation to ~~him~~, he had still much greater Things in View. The Apostles, as was observed before, had as yet but an imperfect Notion of the Business they were intended for. Now therefore the Time was come, to let them into a more distinct and comprehensive Knowledge of their Office ; when he had given them such an earnest of what he was able to do, there could be no Hardships so great, no Difficulties so affrighting, but what they would willingly undertake, at the Command or Request of so powerful a Master. — As therefore they could not possibly doubt of his being risen again, after a Conversation with him of forty Day's Continuance ; so nothing would be able to deter them from the Publication of that Fact, which was so glorious to their Master, so full of Comfort to themselves, and of so great Concern and Importance to all Mankind besides.

E

Had

Had our Saviour made his Appearance before any publick Assembly of the People, tho' ever so large, he could not have given so great a Demonstration of the Reality of that Appearance, as he did in the Method he took; in *Judea* and *Jerusalem* he was not much known, as being little conversant there, except at the Time of their Festivals; and in *Galilee*, which was chiefly his Scene of Action, tho' he had appear'd ever so often, yet the other *Jews* had conceived so contemptible a Notion of the *Galileans*, that the Testimony of that whole Province would not have been sufficient to have convinced the People of *Jerusalem* and *Judea*, especially when they could have had so easy a Recourse to the Strength of Imagination, Imposture, Magick, and every thing but the real Truth.

Whereas on the other side, if we take the Evidence as it came from the Apostles, it does not seem capable of a rational Contradiction.

That they were so well acquainted with him, as not to be imposed upon by any one else, may be very fairly concluded from a three Years Acquaintance, which cannot be said of any considerable Number of the People, in or near *Jerusalem*.

That it was to the last degree improbable that they should enter into any Confederacy to impose upon the rest of Mankind, may be gathered from their Inability to carry on the Cheat; the little or no Service to them, if they were not detected, and the Calamities it would inevitably bring upon them if they were.

Besides, we may demand to know, what end the *Apostles* could serve in carrying on this Imposture? Not Honour, nor Riches, nor Power, nor Pleasure; this I think must be allowed.

What therefore could they propose?

Why, say some, the same end that that Man pursued, who burnt the *Ephesian* Temple of *Diana*, viz. to immortalize their Names.

But if we consider the difference of Education between the *Greeks* or *Romans*, and the *Jews*, we shall soon discern a sufficient Ground for such a difference of Genius, as to make it seem probable, that such a Weed might grow up in a *Greek* or *Roman* Soil, but could not possibly be found throughout all the Hill Country of *Judea*.

The *Greeks* were trained up in Arts and Sciences, were inured from their Childhood to Martial Toils and Discipline, were instructed from their Cradle to place all their Happiness in Warlike Prowess and



Glory; had their Games and Festivals instituted in honour of those, who had distinguished themselves by their Valour and Conduct; had their Heroes for Patterns, their Poets for Painters, and their Orators to inspire them with all the Bravery of their Ancestors.

In one Word, an immortal Name, was the ultimate View of all their Hopes and Expectations. For a Wretch therefore to arise among such a People as this, who despairing of Immortality upon honourable Terms, should rather than die, be contented to live upon the Curses of Posterity, is not so extraordinary and incredible, tho' even here he was look'd upon as a monstrous Production.

But in *Judea* as there prevailed a very different Education, so we may reasonably presume, they were of a quite different Turn and Disposition; here the Art of War was no otherwise valued, than as it contributed to their Self-defence. They had no Poets to sooth, nor Orators to fire them with a longing after this deathless and immortal Fame; the humble Art of Husbandry, and a superstitious Application to the Observance of the minutest Parts of their Law, was what employed the Thoughts of the Wise and Honourable among them.

How

How highly improbable therefore, if not morally impossible was it, that a few of the very Dregs of this People, the greatest of whom hardly ever had a Thought above the Business of their Callings (their Religion only excepted) should combine in the carrying on an Imposture, without any other View, than that of being transmitted to Posterity as such.

As to the Calamity they would inevitably be involved in, if they were detected, I think I need not insist upon that: The Temper of Mankind in general, and that of the *Jews* in particular, will sufficiently convince us of the Indignation that would arise in every *Jewish* Breast, upon the Discovery of so vile and detestable a Cheat.

If it be farther urg'd, that tho' we will not grant Ambition to be of *Jewish* Growth, yet we must not say the same of Enthusiasm, which how pernicious so ever, seems to be a Native of *Judea*.

To this we reply, that the Adversaries of Christianity have recourse to Enthusiasm, in the same manner as some *Naturalists* usually fly to occult Qualities; *i. e.* when they have nothing else to say, nothing real or solid to offer.

For I apprehend it to be next to impossible, that Enthusiasm should have plain sensible Matters of Fact for its Origin, whole Nations

Nations and Languages of the most contradictory Conditions and Characters for its Subject, and such a Continuance of Time for its Duration.

And here if we in our Turns should demand of the *Jews* or others, to assign a Reason why this Imposture never was detected, I will be bold to say, we should puzzle the most acute and learned among them.

They had every thing on their Side to favour them in the Discovery; which if they had once made, they must have inevitably suppressed and crushed its Promoters.

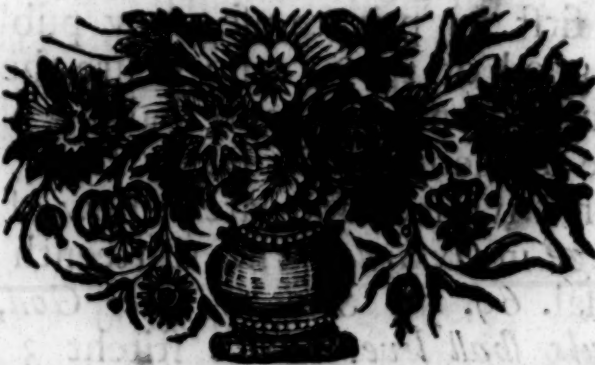
Having therefore done my best Endeavours to shew as plainly as I could, that our Saviour's Appearance to the *Roman* Governour, or the *Jerwish Sanhedrim* and People would not have answered any rational End and Purpose:— But on the other Hand, his Converse with his Disciples, besides that it was due to them on the Account of their Attachment to him,— did most naturally tend to answer the End propos'd; as it enabled them to give the most demonstrative Proof of the Reality of the Fact, and by the strictest Consequence of the Divineness of the Power by which it was effected.

I shall



I shall therefore conclude all with an earnest Supplication to Almighty God, that he will graciously look down with an Eye of Pity and Compassion, on our Brethren of the Circumcision, and so open their Eyes, and soften their Hearts, that we may soon become one Flock and one Fold under *Jesus Christ*, the Bishop and Shepherd of our Souls. Grant this, O blessed Lord, thro' his Merits and Mediation, and to the Honour and Praise of thy Holy Name. *Amen.*

F I N I S.



BOOKS printed for and sold by THO.  
COMBES at the Bible and Dove in  
*Pater-noster-Row.*

**A** New Ecclesiastical History of the seventeenth Century: Containing an Account of the Controversies in Religion; the Lives and Writings of Ecclesiastical Authors, an Abridgment of their Works, and a Judgment on their Style and Doctrine: Also a compendious History of all Affairs transacted in the Church. Vol. the first: Written in *French* by *Lewis Ellies Dupin*, Doctor of the *Sorbon*, and Regius Professor of Philosophy, translated and illustrated with additional Annotations, by *Digby Cotes*, M. A. Principal of *Magdalen Hall*, and publick Orator of the *University of Oxford*.

Directions for a Godly Life: Especially for communicating at the Lord's Table. Intended first for private use, now published for the good of those, who desire the safety of their own Souls, and shall be pleased to make use hereof. By *Henry Tozer*, Bachelor in Divinity, and late Fellow of *Exeter-College in Oxford*. The thirteenth Edition. Psal. 69. 33. *Seek ye after God, and your Souls shall live.* Price sticht 3 d. or 20 s. a Hundred.

An Office: Or, Manual of Devotions for the better observing the Lord's Day, chiefly  
ly

*Books printed for, and sold by T. Combes,*  
ly design'd for the use of private Families.  
Price 3 d. or 20 s. the Hundred.

The Principles of Deism truly represented and set in a clear Light. In two Dialogues between a Sceptick and a Deist. The first concerning the Christian Revelation. The second concerning Natural Religion. The second Edition, corrected. Price 1 s.

Six Practical Discourses on several Subjects. By *Richard Fiddes*, D. D. Rector of *Holderness*, and Chaplain to the Right Honourable *Robert Earl of Oxford* and *Earl Mortimer*. Being a Supplement to three Volumes of Discourses, formerly published, and compleating a Course for the whole Year.

A Compendium of Anatomy. Containing a short but perfect View of all the Parts of humane Bodies. Wherein are inserted, the modern Discoveries: Together with a Variety of curious Observations never before made publick. Translated from the last Edition of *D. Laurentius Heister*, Professor of Anatomy, Surgery, and Physick in the University of *Altorfe*, &c. Adorn'd with Copper Plates.

Pro-



Books printed for, and sold by T. Combes:  
 ly designed for the use of private Families.

Propheta quadam de Messia, praesertim  
 vero illa de Immanuele, in Jesu ad literam  
 adimpleta: Conditio habita in Eder B.  
 Marhe Oxon, Julij 4. n. 724. Contra Li-  
 bellum Anonymum, Cui titulus, *A Dis-*  
*course of the Grounds and Reasons of the*  
*Christian Religion* T. A. Canew Reynell  
 S. T. B. Et C. C. C. Oxon Socio  
 tion, corrected. Price 1 s.

Six Practical Discourses on several Sub-  
 jects. By Richard Baxter, D. D. Rector  
 of Hallowes, and Chaplain to the Right  
 Honourable Robert Earl of Oxford and Earl  
 Mortimer. Being a Supplement to three  
 Volumes of Discourses, formerly published,  
 and completed for the whole  
 Year.

tain-  
 its  
 b,  
 a  
 Variety of  
 tore made  
 last Edition  
 fessor of Anatomy,  
 in the University of  
 with Copper Plates.

